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For the Philadelphia Recorder.

"For this corruptible must put on incorruption, and this mortal must put on immortality."

"How can I consign to the dreary and forsaken tomb this precious body?" said a weeping mother, while gazing on the lifeless remains of a beloved daughter. "But a week since, and I saw her radiant with health and beauty, and though the ruthless hands of disease and death have robbed her of much of her loveliness, the traces of beauty yet linger on her pale cheek and marble brow, and her soft fair hair is as glossy and beautiful as ever. Oh! I cannot give this dear and cherished form to foul decay! How can I bear to think when the storm is howling abroad, that it is sweeping with relentless fury over the lone grave of that beloved one who in life was shielded like the tenderest infant from every wind of heaven!"

"My dearest wife," answered the bereaved father, who was bending with her over the same dear remains, "this is not the language of a Christian, but rather the ravings of unsanctified nature. Our dear departed Mary was one of the sweetest lambs of the Lord Jesus Christ, and "precious in the sight of the Lord is the death of his saints." To her, the grave is rather a consecrated and hallowed spot, than dreary and desolate, for the sacred body of her risen Saviour has lain there. Oh! call it not lonely and forsaken, for an "eye which never slumbereth nor sleepeth," and which penetrates the deepest recesses of the earth, will watch over and protect the precious dust; and what may well bring to our bereaved hearts the richest consolation, will at the last day, raise her up in his own glorious likeness. Oh! think of the raptures of that blessed morning, when we, also raised in the image of our Saviour, shall receive from the dead, and behold face to face, our angel daughter. Such a weight of bliss might well crush our bodies, and again consign them to the dust, were it not that this mortal shall then put on immortality, and what is sown in weakness be raised in power. Oh! then, when the sound of "Earth to earth, ashes to ashes, dust to dust," shall chill the life-blood in our own veins, and we are even ready ourselves to die, let us in that moment of anguish exclaim, yes, with adoring gratitude exclaim, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

Weep, weep not mourner that the tomb
Has swallowed up thy friend,
'Tis sin's dark penalty and doom,
But with the saints its end.

Oh! let thy tears no longer flow,
The earth shall yield her dead,
And those we thus in weakness sow,
Be like their glorious head.

Then, "earth to earth, and dust to dust,"
Be our vile bodies given,
Till Jesus shall awake the just,
To dwell with him in heaven.

E.

For the Philadelphia Recorder.

TRUISMS OF THE FATHER OF LIES.

He who now ruleth in the hearts of the children of disobedience exacts the right, which accordingly is most respectfully conceded, of establishing the sway, throughout all his dominions, of certain undisputed axiomatic falsehoods, such as, amongst the young, that it is too soon to be religious; right to gratify their passions, and time enough yet to repent: amongst the old, that it is too late to mend bad habits, time enough on a death bed to wipe off old scores, or at any rate quite safe to be as good as one's neighbours. Amongst worldly men, that, a man is more respectable for his wealth, however basely he may have acquired it; more honourable for a murder if the butchery were only perpetrated very gentlemanly, and more fascinating for debauchery if it be exactly after the ton.

Accordingly, men who would be indignant if their good sense were called in question, talk gravely how shocking it is for an old man to be a rake, and an old lady a novel reader; and for the bereaved to attend the theatre, whilst they encourage their children in all manner of dissipation and folly. They will commend the noble generosity which incurs the expense of a thousand dollars for a ball, and condemn the profusion of bestowing an hundred upon missions. They will extol to the clouds the adventurous hardihood of naturalists who expose their health and risk their necks to pick up a rare stone or a new flower; and brand as madmen, the ministers of Christ who incur half the same hazard in winning immortal souls.

What but the power of the prince of darkness could give currency—unblushing currency to such base sophisms? Who but the subjects of the father of lies could yield assent, and shout applause to such abominable TRUISMS? Yet the reader of these lines will perhaps pass not another hour without hearing pride called independence; profusion, generosity; presumption, courage; murder, glory; religion, cant; benevolence, enthusiasm; without seeing darkness put for light, and light for darkness; bitter for sweet, and sweet for bitter; piety for wretchedness, and vice for bliss.

B. B. S.

EXTRACT

From an old Bible Society Address.

Of this one book, which you are now dipersing abroad to all nations of the earth, that may be said, which is not to be said of any other book in your own library, nor of all the books in all the libraries in the world, that ETERNAL LIFE is to be found in it,—in it exclusively, in this book and in no other. It is *here*, and not *there*, that eternal life is to be found. Sir, we have the highest authority for saying, that Life and Immortality were at first brought to light by the Gospel only; they were unknown before this word was published, and they are now only to be known by the same word by which they were first revealed: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which speak of me." It is the Lord himself who declares this, even that very Christ, who is the true God himself, and *eternal life* itself, here, in these Scriptures, and in these Scriptures only, made manifest to mankind.

What is the inference, but that in sending forth this book to all the ends of the world, you send forth eternal life, and place it within the reach of thousands and millions, who without it would never know where eternal life was to be found?

I am sensible, however, that it is one thing to put a printed Bible into a man's hand, and another thing really to give him that eternal life, that is revealed in it. The one is the gift of man, the other is the gift of God only. But I say, will not God prosper this book to the end, for which he at first caused it to be written, and himself indited the writing—which was, that all who should read or hear, and know, and with the heart believe the truth revealed in it, "might have life" from it?

But it has its opposers—wo be to it, if it had not—"Wo be to you," says one, "when all men shall speak well of you." It is an institution too good in itself, and its object too glorious, not to have its enemies in such a world as this, in which we live. But, Sir, it is to me another striking mark of God's special interference in behalf of this institution, that it should be so powerfully upheld by those, whose patronage seemed so necessary to the support of it,—so that, whereas it was said at the first publication of the Gospel, "that not many wise men, not many mighty, not many noble were called:" now it may be said of this institution, so expressly formed for the purpose of making known this very same Gospel to all lands, that the wise, the mighty, the rich, the right honourable, the noble, and the royal, are the chief patrons and promoters of it, ready with heart and hand to forward the glorious designs of it.

But *learned* men are against it, one or two especially, and those wise men too, as they would be thought. But herein again is the divine interposition more particularly manifest, confounding and making quite ridiculous all the reasonings which these men so learned and so wise can bring forth against it. For I appeal to any one who may have read their books, whether "God has not made foolish the wisdom of these men" in every one of their disputations against this Institution.

For as to learning, what is it? The truth, Sir, is, that learning, in the hand of a weak man, is but a mere rattle in the hand of a child, whilst in the hand of a *wise* man it is a sceptre.

Rev. J. S.

MR. WILBERFORCE'S

"Practical View of the prevailing Religious System of professed Christians in the higher and middle Classes of this Country, contrasted with real Christianity;" with an Introductory Essay. By the Rev. DANIEL WILSON.

We have so often and so warmly expressed our humble suffrage, in common with that of the wise and the good among our fellow-countrymen, and throughout the world, in reference to Mr. Wilberforce's "Practical View," that we shall not spend a single line in repeating the superfluous testimony of our admiration of the work, or our gratitude and respect for the revered author. But, having in our memoir of Mr. Legh Richmond, in the present number, had our attention recalled to it, as the instrument in the hands of God by which that beloved servant of Christ was first led to the knowledge and love of true religion, we cannot refrain from recommending those of our readers who have not the work, or who can indulge themselves with a duplicate copy, to procure one of the very neat and cheap edition before us, from the valuable Glasgow series of "Select Christian Authors;" and which is rendered peculiarly to be coveted for the sake of the most interesting prefatory discourse, from the pen of the Rev. D. Wilson.

But why, it my be asked, introduce what needs no introduction; what is already matter of history: what has been read and admired by one generation, is already in the hands of a second, and will soon pass down to a third? Mr. Wilson gives the following reply to this question.

"The young have a right to ask what were the circumstances of the first publication of such an important volume, what the impression which it left on the minds of men, what its connection with the general interests of religion, what its place in the moral history of our time" p. v.

"Our main object will be to illustrate that great revival of the influence of real Christianity amongst us, which it was the author's design to promote, and which his work was, in fact, one very considerable means of deepening and extending. That eminent and revered person, now retired from public life, will, we trust, forgive us, if in the discharge of a duty to the paramount interests of religion generally, we are led to speak with entire freedom of his book, and in a way which, however we may be upon our guard, will of necessity betray us into details, which our respect for his delicacy of feeling would otherwise compel us to restrain. A retired statesman, after a long life spent in the eye of his country, his name connected with almost every great question which has agitated the church or state—can scarcely be permitted to claim the privileges of private writers: his work belongs, with his other labours, to the Nation to which he has dedicated it, and becomes a portion of the annals of the times." pp. v. vi.

We heartily concur with Mr. Wilson in this statement, except on one point—which is, not on the claims of the book or the author—but only as respects his own modest view of his own performance; as if younger persons only required, or would be interested in, his statements; whereas few persons could read them without gleaning some new information, and none, we would hope, without deriving much spiritual improvement, and offering up unfeigned thanks to God for the great advancement of pure and undefiled religion which he records. We shall extract such of his statements as our limits admit. And first as to the character of the book.

"The 'Practical View' was first published in the year 1797. The design of the author was to rouse the nation, and especially the higher orders, to a just view of the subject of real Christianity. It is a manly, and yet conciliatory exposure of the false principles and defective practice of professed Christians, accompanied by a powerful exhibition of what true religion is, as it is delineated in the Bible, and displayed in the spirit and temper of sincere Christians. It is a contrast between Christianity lowered, misapprehended, obscured, falsified, by the prevailing doctrine and morals of the day, and Christianity as it came from Heaven, as it remains in all its freshness in the sacred records, as it is loved and obeyed by those in every age, who, like the primitive Christians, or our Reformers of the sixteenth century, come out from the world, and live unto God by the faith of a crucified Saviour. It is a book of first principles, displaying the Christian religion as it ought to exist in the case of every Christian, and then contrasting this with the low and defective standard of the religion prevailing around us.

"Few subjects could be more happily chosen; because, without entering into controversy, or awakening the hostility of any class of readers, it argues on the admitted principles common to Christians generally, and especially to the members of our National Church: and shows, beyond all reasonable doubt, the wide interval which had been interposed between our principles and our practice—our doctrine and our belief—our Bibles and ourselves.

"The plan was, in a great measure, new. By the writings, indeed, of Jones, of Nayland and Horseley, a formidable inroad had been made on various prevailing heresies and errors. Lyttleton, West, and Paley, had admirably illustrated the Evidences of Christianity. Watson, by his able Apologies, had followed in the same course. The more practical writings of Law, Doddridge, Porteus and Horne, had made a considerable impression. Something still more pointed and powerful had been effected by the vivid expostulations of the poetry of Cowper. But no writer had appeared, especially amongst laymen, to address the nation generally on the plain fundamental and vital truths of our religion, and to confront these truths boldly, and yet affectionately, with the fashionable notions which passed for Christianity. No writer had appeared with mildness and authority, with a ripe understanding of his subject, and a faculty of touching the tenderest springs of the heart, to recal men to the real nature of Christianity itself.

"The style and spirit in which the work was executed, were almost as new as the subject. Nothing can easily surpass the winning, affectionate, skilful manner of the address. Too many religious works have to overcome obstacles on the score of obscure, technical language, a style inelegant and heavy, and phraseology uncouth in the ears of the educated and refined. Others are open to the charge of an excessive use of certain religious terms, rendered trivial and even repulsive by repetition. Such theological treatises, of whatever merit in other respects, have to work their way up to the notice of the well-educated and fastidious, through the mists of prejudice. Half a century may pass before they are known. But the volume before us, with a large measure of all the purity of style of which our language is susceptible, unites a force of argument, and a dignity derived from truth, which few treatises have equalled. The book opens its own way, as an effort of pure composition, as well as an effusion of natural eloquence. It demands and obtains, because it deserves, an instant hearing. Its attractive character is universally allowed. Love is stamped on every page." pp. vi—ix.

(To be continued.)

PLEASURES OF LITERATURE.

"But let the ennobling and elevating spirit of science once deeply imbue his mind, and I will venture to affirm, that a powerful, if not completely influential, counteracting principle, will become incorporated into his character. Let knowledge unfold its resources, and literature display its inexhaustible treasures before him. Let the mechanical arts no longer remain mechanical; but, by the discovery of their astonishing forces and capabilities of application, become mental and intellectual employments in his hands. Let mathematics, in their abstruse and more remote combinations of quantity, and in their practical adaptation to the various uses of life, employ the acuter and more investigating faculties of his mind. Let chemistry, containing the universal law of matter in every form of composition and analysis, teach him to look with a scientific eye to every object with which he is surrounded. Let astronomy reveal her stupendous wonders to his view, and engage his mind in the contemplation of her brilliant phenomena. Let history unrol her records, and cause to pass before him in review, the diversified scenery of ages and generations past, presenting in more prominent exhibition those striking epochs which have exerted an extensive and lasting influence upon the destinies of mankind. Let poetry, chaste, pure, and sublime, enchant him with the magic of her charms, and sooth him with the melody of her voice, tinging every scene with colours of a brighter hue, and arraying the face of nature with beauties not her own. Let his various faculties be thus directed towards their appropriate objects, and flow forth in their respective channels of enjoyment, and I do not assert, indeed, that he will be every thing that he may, and ought to be: but it may be safely affirmed, that he will have in himself such resources—that he will, at all times, have at command, such diversified means of refined and exquisite enjoyment, as will be sufficient to preserve him from any imaginary necessity of recurring to pleasures of a debasing or questionable character." Vol. i. pp. 39—41.—*Rev J. Davies.*

INTERESTING ANECDOTE

Of Lieutenant (afterwards Major Gen.) Burns, Royal Marines, as related by himself.

In the year 1772, when I was a subaltern in the Royal Marine Corps, two other officers and myself were ordered to embark, one in each of the three guard-ships then stationed in the Medway. Two of them lay close to the dock-yard, affording at all times easy access to the shore, but the other (the Resolution, 74) was moored half way down the river, towards Sheerness, from whence in winter and bad weather it was troublesome to land, and sometimes impracticable.

For this reason it was natural for each of us to wish for one of the Chatham ships, and strong interest was accordingly made by us respectively with the commanding officer for this purpose. Finding that he must necessarily disoblige one of the three, he ordered us to attend parade next morning, and draw lots for our ships. This of course drove me to my strong hold, and if ever I prayed with fervency in my life it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace and the ordinances of his house, and I felt confident that, if I really were a child of God, he would grant my request, since the "lot thus cast into the lap," was wholly at his disposal.

The important morning came, and I drew the dreaded ship down the river. Had I drawn my death warrant I hardly think that it would have affected me more. My prayer was now apparently rejected, and the enemy of souls taking advantage of the agitated state of my depraved heart, easily made me draw the conclusion that either I was no Christian or that God paid no attention to those who professed to be such. In this gloomy desponding state, much like a criminal going to execution, I embarked the same forenoon in his Majesty's ship Resolution, lying in a dreary part of the Medway, about two or three miles from Sheerness. I had just time to be introduced to the officers in the wardroom when dinner came in. The third lieutenant, happening to be caterer that week, of course stood up at the head of the table, and asked a blessing, with so much seriousness, that it quite astonished me; for, being well acquainted with the customs in the ward-room in a king's ship, I had never heard any thing of the kind, so solemnly pronounced there before. I determined to mark every word which should proceed from that gentleman's lips, in the hope of hearing something that might enable me to ascertain his character. Nothing decisive occurred during the dinner, but no sooner was the wine placed on the table, than he was attacked by several of his mesmates on his religious sentiments, and I soon discovered that he bore the genuine marks of a true Christian, by his judicious reproof, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know, what spirit I was of, they frequently appealed to me for the truth of what they advanced; but, having always decided against them, I was imperceptibly drawn into the disputation on the side of the caterer.

When the allowance of wine was drank, (for it was a sober well regulated mess,) the purser rose and broke up the company, exclaiming with an oath, "Our new messmate is as great a Methodist as Tomlinson." I smiled, being well pleased to be associated with such a man. As two needles touched with the loadstone, when they fall near to each other among chaff, will soon come together, so this methodist lieutenant and I speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's comfortable conversation, and concluded with prayer, although an hour before we had never seen one another's faces. This singular circumstance could not fail to bring to my recollection the prayer that I had so culpably forgotten, now completely granted; and I began to be reconciled to the ship which Providence had assigned me; but that God who abounds in goodness and delights in mercy, never confers his favours by halves. A few days had hardly elapsed, when an order came from the Admiralty to send the Resolution up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be countermanded, we obeyed it the same day, for the wind and tide favouring, we weighed, and came to an anchor off the Dock-yard before two o'clock.

Thus my prayer, which at first appeared rejected, was now completely answered, but it was in the Lord's own way. Had mine been attended to, and I had drawn the ship wh afterwards went down the river, I should h been miserable: so true it is that "we know what to pray for as we ought."—*Sailor's Ma*

EXTRACTS FROM MELANCTHON,

Taken from Scott's History of the Church of Christ— Vol. ii. part 1, 1828.

On the duties of ministers.

His exhortations to various pious ministers, from the time when the interim was first projected, to maintain their post, and go on undismayed in their work as long as they possibly could do it, are interesting and edifying. He counsels Pettinger of Leipsic, and John Mathews, in such circumstances, to avoid not only political discussions, but all doubtful points of theology; to denounce the sins both of prince and people, as the cause of the existing calamities; to inculcate repentance, reconciliation with God, and the duty of prayer; to direct men to the true source of consolation, to show them the difference between devout and superstitious [illegible] against the corruptions which some might introduce; to reprove those who would inflame the different parties one against another, to move all to sympathise with the sufferer, and to exhort persons in power to adopt peaceable counsels. And with respect to the event of their labours directed to such ends, he quotes the words of the Psalm, "He that now goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "I am convinced," he elsewhere says, "that in this world the true heavenly doctrine will ever have to maintain a conflict with errors and corruptions, and that those who uphold the cause of divine truths will be under the cross, and suffer for their principles. From the beginning of the world it has been so, and holy and enlightened men know that these things must be borne."

On the difficulties of Prayer.

In a paper on the question, which it appears embarrassed some persons, of offering public prayers for the emperor, while he was waging war against them, he makes some fine observations on the difficulties attending true prayer. "First, we have to get our minds impressed with just sentiments concerning God;—that he will hear prayer, and on what grounds he will hear it. And this is difficult. Then the real exercises of faith is still more difficult: to draw near to God, when our sins would deter us, and drive us to a distance, and to expect help when we are destitute of all visible protection. Next comes the due consideration of our own wants, and of those of the persons for whom we are to pray. Now to apply the mind to so many topics, and at the same moment to be afflicted, and to relieve our affliction by the exercise of faith, experience shows this to be most difficult. Yet, whenever the devout mind calls upon God under a genuine conviction of its sins and its wants, these several things are necessary, and the prayer in which they concur is the effectual one. There is great need, therefore, for ministers to admonish their people on these topics.

We must first learn to pray for ourselves: then follows (what presents another difficulty) a due regard for the wants and the afflictions of the church to implore of God, that he would rule and direct its patrons; would protect and guide all that are engaged in the study of his truth; would bring discords and divisions at an end; would repress hypocrites and the wise men of the world who care nothing for religion: and would manifest his favour to the truly pious and righteous.

Another subject of difficulty remains a proper concern for the commonwealth; its sufferings, its wards, the discords of its rulers, the wants of our own and of other countries. He then makes some directions, and directs to scriptural examples, on the question which had given occasion to his paper, observing that it must be an extreme case indeed, that could authorise our declining to pray for any person.

How sad a judgment is it, he says, to pronounce of any individual that he is a blasphemous and irreconcilable enemy of God. It is more safe to regard his error as curable, and to pray that he may be converted to God, and to pray that he may be converted to God, and inclined to salutary counsels. We must not be hasty in judging, for great errors have often been found even in the saints of God, and sometimes pertinaciously defend them—but in ignorance. He would have them hope, therefore, that the emperor was involved in error, not engaged in wilful opposition to the known truth: and in this hope they ought to pray for him.

We have already observed, that a constant spirit of prayer for the church at large, for his own family, and for all his numerous correspondents and their numerous connections, is one fine trait of Melancthon's epistles. And the subject of prayer itself, we may also remark, is one on which he ever treats in a very delightful manner. He has a due sense of its importance; and he deeply feels how tender a plant, and how liable to be crushed and withered in the unkindly soil and climate of this world, is a genuine spirit of devotion. He, therefore, anxiously watches over it, and fears, lest it should be hurt or lost in the church, amid the disorders that prevailed. He deprecates our entertaining notions or reasonings, which might "weaken the spirit of prayer." Nothing, he says, is so tender, nothing so easily disordered, as a spirit of devotion: nor is any thing more distressing or more injurious, than its being crippled and weakened." Again: we know, that by all discords, great or small, prayer is hindered: and when prayer is interrupted, some run into profaneness or atheism, and others sink in anguish of mind and desperation.

On Censuring Rulers.

About the same time with the paper on prayer for the emperor, he wrote one to Titus Theodorus, on the subject of ministers censuring the faults of rulers, in which he admirably combines faithfulness with forbearance. Their private faults as men, he says, must be reproved in common with those of other men guilty of the same; and he recommends going much into particulars of this kind. When their government is oppressive, if the oppression is of a kind that is tolerable, and not such as to drive men [illegible] have much to be borne with. [illegible] tyrannical it would be a [illegible] expostulation for such mi- [illegible] to them: though even here [illegible] sidered whether the griev- [illegible] were habitual or produced by some extraordinary and temporary pressure.

For the Philadelphia Recorder.

INTEREST OF LADIES IN THE CAUSE OF TEMPERANCE.—No. 2.

"But what can the concurrence of females effect?" If our country is saved at all from the ruin which intemperance threatens, it must be by public sentiment. Females do far more by their influence to control the world than males. Have they then nothing to do in forming public sentiments? By the very possession of the influence they employ, there is committed to them a sacred trust which God in his providence, and their country, now call upon them to employ against the desolating ravages of intemperance. To withhold the means of opposing such a wasting calamity, is to hide their talent in the earth, and undervalue the most important interests of time and eternity. [illegible] influence as the leaves that rustle in an autumnal forest, or as the dust that rises in the summer's sun, then, and not till then, will they be exempt from obligations in relation to the evils of intemperance.

Alas! are not the evils of intemperance of sufficient magnitude to call for the concentrated sentiment of all without regard to age or sex?—Is not the catalogue of families and souls it has ruined sufficiently long? Do those who shrink from this angelic work of mercy, wish to wait until their country has become more signally marked with infamy and disgrace? until intemperance shall send through the vault of Heaven a more piercing cry for vengeance? Do the millions, a great proportion of whom prefer godliness, who stand back in this work of reform, wish to wait until this fountain of wo has greatly increased its undescribed dimension? Do they wish to see any of the haggard features of this monster, let them go to the bar, the hall of legislation, the bench, the cabinet, the desk.—Do they wish to wait until the number who reel into the grave from these sacred posts of trust shall be greatly increased?

Who is not conscious that this tide has borne us already infinitely too far, and if not checked in its progress, no one will undertake to say to what extent it may carry us?

"But who can expect to reclaim the intemperate?" Because the plague is pressing all the inhabitants of an immense city into the very jaws of death, is it fruitless to prevent the rushing of thousands more into the same infection? If under God our rescue is effectual, it will be by sentiment. And, alas! did this sentiment rise as it might and ought, it would soon rid the earth of the deadliest curse under which it has ever groaned. Ah! little did the inventor of strong drink think that he was forming the broadest and deepest fountain of wo that man on his earthly pilgrimage would know; and putting into the hands of the prince of darkness the most destructive weapon with which he has ever scourged the world.—America, in seeing that she has out-stepped all the other kingdoms in the rapidity of her growth, may justly, by the view, reap some of the reward of her toil and blood.—And with a due dependence on Him who hath fought her battles for her, she may congratulate herself in view of the towering height to which she will speedily rise, if no unpropitious event occurs. But let her not boast of her temperance!

Ye hosts of philanthropists and patriots, moralists and Christians, proud of your country's glory, and of the pillar she affords to Zion!—Ye who have not begun to think that the claims in question have any demand upon you—how will you answer it to your final Judge, if you heed not the ravages of this nation-destroying evil?

To what earthly power would America be willing to yield up the reputation, the happiness, the health, and the lives, which she annually surrenders to the hand of intemperance?—And yet she can tamely and pensively submit to the demand, as if no remonstrance was called for. Like the infectious humour upon the self-made idiot, she can quietly see her hospitals and prisons, her penitentiaries and lazarettos multiply before her eyes to receive the mighty throng which intemperance has collected to fill them: She can see her boasted republic verging to infamy and rottenness, and manifest but few tokens of remonstrance or regret. "But what can she do?" From the slight experiment already made, it is plain, that if the means recently employed are adequately extended, the remedy is certain. Nor need the means employed to wipe away the nation's foulest stigma awaken any extensive or permanent opposition, if fully understood and properly adopted. The effort itself bespeaks in every feature a design to befriend humanity. Who does not wish his country to be more moral, and his citizens more righteous and happy? Who would not wish to lessen the weight of the heaviest curse that has ever fallen upon this guilty globe? The most besotted vagabond that moves, if he justly apprehends the object of the means in train, and will look to the salutary results to which they will unavoidably lead if pursued, if he will speak out the convictions of his better judgment, will say God speed to the measures.

The cause of temperance is struggling into existence against a fearful odds—And there is a call upon all of every age and sex to aid it forward.—A call as imperious as the interests of time and eternity can create. The language upon almost every tongue is a professed regret that there is not a duty imposed on strong drink. To effect this, say they, we would give all the concurrence within our reach; seeming to forget that the measures contemplated, and in some measure adopted, are the shortest and surest course to effect this very object.

Already have the legislature of New Hampshire, to the honour of the state be it said, resolved to dispense with the use of spirits during their present session, and all the merchants of a flourishing village, six in number, have resolved entirely to abandon the sale of this destructive article. If the morality and religion which intemperance has left could be induced to rally but a part of their strength, the rescue could be effected. If the truest friends of the nation would do their duty, the time would soon come when the sober and the moral would as soon be found active in the most tragical scenes on the African coast, as to be found vending or selling this man-destroying liquid.

Probation was not given as a season in which to dream but to act, and if it is the duty of all to labour and pray for the *temporal* as well as eternal happiness of those on whom the light of truth has never shone, it is no less their privilege and duty to carry on the same arms of faith those whom "charity" would save when she "begins at home," praying and labouring that they may "be temperate in all things."—The charity thus employed, blessed be God, will not rest in the attainment of its object, until this world, so convulsed by the ruins of sin, shall be transformed into the image of Heaven, and filled with the glory of God.

A Friend to Church and State.

PRAYER MEETINGS.

There are several other things which it was intended to have said in reply to the objections to these meetings; but the things already noticed have extended these communications to a [illegible] length. Should the censures of those who attend them be continued, I may hereafter be constrained to add something more. At present I shall only add some remarks on the expediency of such meetings; and some advice to those who attend, and to those who dislike them.

That they are in no respects inconsistent with the word of God, nor with the institutions of the Protestant Episcopal Church, I have endeavoured to show. Whether, all things considered, they are *expedient*, is a question worthy of serious attention. That they have produced much good, is well known to those who attend them.—That they may produce evil, none will deny. If they are much opposed, evil will result from the contention. The same is true of the Gospel, which, its Author said, would not bring peace, but a sword. It is remarkable, in the two cases of similar meetings, noticed by Bishop Heber, he acknowledges that much good *actually existed*; the evil was only *feared*.

Many Christians find, that in the interval from one Lord's day to another, in which they are necessarily much engaged in worldly affairs, their minds and feelings are too much secularized, and drawn to the things of time and sense, that by thus uniting, conversing and praying together, they are edified and strengthened; and that it is also useful in increasing "a desire to pray." It is said, indeed, that the Church has made provision for this need by appointing service for certain days besides Sundays. But the days observed in honour of Saints do not supply this need: they come at very irregular intervals, and generally on no certain day of the week. The services too are at a time of the day when a great, if not the greater part of those most desirous to pray, are bound in duty to their families, their masters, or their employers, to pursue their temporal occupations. In the evening they are less engaged. By holding the meetings in the evening, some too, we may believe, are induced to attend them, who would otherwise be worse employed.

The prayer meetings on Saints' days are also public and in the Church, where there cannot, with decency, be any conversation, even on religious subjects, which is one chief purpose of the meetings, which accordingly are called *conferences*. No serious Christian will deny that there is among us too little of what may be truly called religious conversation. In these meetings such conversation only is admitted. On the Saints' days we have the regular service of the Church, which, for its intended purpose, is very excellent, and what it should be. But its prayers of necessity are general and comprehensive; they are also designed to be the prayers of the Church—of God's people—of those who are Christians by profession. A considerable part of those who (at times certainly) attend these meetings, are not in profession Christians; but have a serious concern for the salvation of their souls, and a *hearty desire to pray* that God will enlighten their minds, renew their hearts, convert their souls, and bring them to himself by a right faith in Jesus Christ; or rather that those who are Christians should unite in praying for them. And we cannot deny that the present state of the Church and of religion, requires that Christians pray much and particularly for some things which in our public service are very briefly, if at all mentioned—as for the blessing of God upon Sunday Schools, Bible Societies, and Missionary labours. Other denominations unite very much in praying for their Missionaries; and is it not desirable—is it not necessary to their success that ours also should have the united prayers of their Christian brethren? What Missionary can less need such prayers than St. Paul? Yet he thought it necessary to the success of his ministry, and that the word of God might have free course, that Christians should pray for him. We may indeed pray for Missionaries in private, and ought to do it. But we may well fear that such private prayer is much neglected: and we may well believe too that our *social prayers* are more prevailing. Our blessed Saviour has taught us, that if a very few shall agree as touching any thing they ask in prayer, it shall be granted.

Seeing then that there is some need of such meetings, and they are found to be productive of some good, till experience has proved them to be productive of as much evil, it seems reasonable to conclude that (at least in some circumstances, and with certain restrictions) they are expedient. If a number of pious, or serious people are desirous sometimes to spend an evening in praying, singing Psalms, reading the Scriptures, and religious conversation, as long as no serious evil results from it, they may surely be tolerated, if not encouraged. This should be perfectly voluntary: none should be considered as in duty bound to attend them, nor be blamed for not doing it. Nor should any do it to the neglect of other and more important duties; especially of the duties which they owe to their families.

We are never to think that we are better men, or better Christians than others, because we attend the meetings; nor indeed because we perform *any* religious acts. We should do it from a sense of our wants and our weakness, and that we may obtain help from God. It is a great privilege and blessing that we may hold such sweet intercourse and communion with Christians, and have the benefit of their counsel and prayers; and if we are not made better by it, we may well be blamed.

We should never continue the meetings to late or unseasonable hours, lest our good should be evil spoken of. For people who spend half the night in [illegible] or worldly business, will censure Christians for spending a fourth part of it in serving God!

In cases where the minister of the parish will not give his consent to such meetings, my advice is not to hold them. We ought in all things reasonable, and it is wise in some things unreasonable, to obey them who have the rule over us. All we can do, agreeably to God's word, to promote peace and good order, is well done.

My advice, however, to the minister is not to forbid; but rather himself to attend the meetings, and see that all things are done to edifying; which to the people will be highly gratifying, and to himself useful. He will be spiritually strengthened; and certainly he cannot have or hope for a better opportunity to give to his people that kind of familiar instruction, which, to the greater part of them, is the most useful, and which our notions of the dignity of the pulpit exclude from sermons. He may thus in one hour impart catechetical and other necessary instruction, which would require a week to do, by visiting them from house to house; besides the very serious consideration how naturally and how often the conversation, in parochial visits, is more worldly than religious.

It is often said that the meetings may naturally lead to disorders like those mentioned by St. Paul in his Epistle to the Corinthians. We readily admit it: for Christians are no better now than they were in the Apostle's days. And why should not our Clergy imitate the Apostle? The disorders in that case were not merely *feared*—they were *proved*—they *actually existed*: Yet he does not even advise to discontinue the meetings: he speaks of them with the mildness and wisdom which become a minister of Christ.—"When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation;" and then says, "Let all things be done to edifying." He adds particular directions for conducting the meetings: Women were not to speak in them, and the men but one at a time; and in the conclusion, gives this general direction: "Let all things be done decently and in order." Such is "the wisdom which is from above:" this is apostolic order: and to follow the example would be a good evidence of an apostolic spirit. By many of our brethren, on both sides of the Atlantic, enthusiasm is apprehended and denounced as among the greatest evils, and the most to be feared. From the Holy Scriptures, it is evident that lukewarmness, or loving the world more than God, is an evil far more perilous, and more offensive to our Divine Master. And much reason have we to fear that in our Church, for one who is guilty of the former, there are a hundred who fall into the latter evil. Hypocrites and deceivers may affect much ardour; but in heart they are cool and designing: they are never enthusiasts. But though such confusion as the Corinthians fell into is far less common with us, and less offensive to God than a worldly mind, still it is displeasing to Him, who is a God of order, and not of confusion; and all who attend the prayer meetings should carefully observe St. Paul's direction—"Let all things be done decently, in order, and to edifying."—*Episcopal Register.*

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

State of Greek Clergy.

The cause of Christianity in Turkey, seems to have suffered by the insurrection of the Greeks against their Muhamedan masters, and the murder, in 1821, of the patriarch Gregory and other Greek ecclesiastics, in Constantinople and various parts of the dominions of the Grand Signor. The zeal of this patriarch in the dissemination of scriptural knowledge encouraged by the agents of the British Bible Society, was a permanent and growing principle, and it was particularly manifested in his patronage of the undertaking of Hilarion, the archimandrite of his church, to give to his countrymen an acceptable version of the Scriptures, and of the other translations of the Bible in progress at Constantinople at the time of his death. The hopes of Christians kindled by the prospects held forth by the co-operation of this prelate, are, indeed, damped by these and other untoward circumstances; but we cannot doubt that the sacred work of diffusing the light of the Gospel in this semi-barbarian portion of Europe, though delayed, will be eventually accomplished.

The state of the Greek church itself presents one of the greatest obstacles to this desirable consummation; for there are even bishops and archbishops who have hitherto known nothing of the sacred books of Christendom, or perhaps no more than the contents of the four Gospels. Still more ignorant were the other Greeks, and Armenians respecting the written sources of their faith. It is to be lamented that these people have very few good schools; and though they may have learned to read, very seldom feel any inclination for reading. This they leave to their clergy, and the latter care much more for the gifts and offerings which are made to them, than about the piety of the flocks committed to their charge. It is well known that the patriarch of Constantinople purchases of the sultan, at the price of one hundred thousand piastres, his Christian dignity, which confers on him the rank of a pacha of two tails, and that he is obliged to devise means of bringing that sum back again into the sacred exchequer.

F. Shoberl.

Preposterous way of making Christians.

In the course of the eighteenth century, various attempts were made to propagate Christianity through the Tartaries and the deserts of Siberia. Very few of them were productive of benefit; but, on the other hand, very few were conducted with prudence and in a purely Christian spirit. Philophei, Greek archbishop of Tobolks, at the commencement of the eighteenth century, sent several of his clergy to the Mongol tribes and their *kutuchtes*, or Lama high-priests, but without success. Full of pious zeal, he at length went himself, in the year 1712, to the Ostiaks, who live by hunting, fowling, and fishing, in the wilds along the Obi. He took with him priests and Russian soldiers. He entered the jurts of the timid people; attacked their Shamans, or sorcerers; burned their household-gods, rudely carved wooden dolls, clothed in rags; overthrew the sacred trees; forbade polygamy and the eating of horse-flesh; enjoined the observance of the Greek fasts and the wearing of the cross; and was at the same time assiduous in baptizing. He frequently ordered his military attendants to drive large bodies of the refractory into the water, where they then received baptism, whether they would or not.

It seemed all incredible, when Theodore, metropolitan of Tobolks, announced with exultation in the year 1712, the baptism of more than forty thousand Tartars, and their conversion completed in a very short time: or when the College *De Propoganda Fide* acquainted the sacred synod of Petersburg with the conversion of 295,679 souls among the Wotyaks, Tcheremisses, and Mordwines, in a series of eight years, from 1740 to 1747. Rapid progress was also made in baptizing the Calmucks, through the zeal of Nicodemus, Lenkeiawitz, archimandrite of Astracan, especially since Mursa Tenishkow, in 1732, and even Dshan, the female Khan of the Calmucks, in 1744, thought fit to accept the bath of regeneration, for which their god-mother, the Empress Elizabeth, made them valuable presents, and conferred on them the princely rank.

Under the Empress Catherine II milder and more prudent measures were adopted. A particularly judicious step was the foundation of seminaries for the education of boys belonging to the Tchuwashes, Tcheremisses, Mordwines, Calmucks, and other Tartar and Mongol tribes, who were afterwards to be employed as teachers and priests among their roving countrymen. Similar institutions were established at Irkutzk, Kasan, and other places; and the Jesuits also sent forth missionaries into the desert steppes.

Of the harvest produced by the sacred seed which they sowed, very little is known. We may, nevertheless, fairly presume that all their pains were not thrown away: they were at least a preparation to something better.—*F. Shoberl.*

Tartars.

So far back as the year 1803, two British ministers, Henry Brunton and Alexander Paterson, accompanied by a young African, named Harrison, were despatched by the Scottish Missionary Society to Russia, to preach the Gospel of Jesus in Tartary. They received cordial encouragement from the government, proceeded to Astracan, and thence to Karass, a Tartar village, at the foot of the Caucasian mountains, a few days' journey from the Persian, Bokharian, and Turkish frontiers, and nearly equidistant from the Black and Caspian Seas.—There they settled in the vicinity of the predatory hordes; but Brunton alone remained at that spot, where he was, however, assisted in this work by five more of his countrymen, mostly artisans. Here they translated the New Testament into Tartar and printed it themselves; and purchased captive children and instructed them in the Tartar and English languages. They were several times obliged to leave Karass and seek refuge in the fortified town of Georgiewsk, about thirty miles distant, or in the Russian castle of Constantinogorski. Sometimes it was the plague which drove them away, at others hostile incursions of the Tartars, against which neither the ramparts and palisades of their settlement, nor the protection of Russian Cossacks, were a sufficient defence. Undaunted by these annoyances they nevertheless returned invariably to their former residence, where dwelt besides them about thirty German families and some baptized Tcherkesses and Tartars. A few days after the battle of Leipzig, the Emperor Alexander secured to them all more effectual protection for the future, by a ukase addressed to the commander-in-chief in Georgia. Agreeably to his wishes also, two of the missionaries, John Mitchell and Charles Frazer, repaired to Orenburg, to found a new settlement on the Ural, for the conversion of the nomadic Tartars and Muhamedans. It appears, however, from the last reports of the Scottish Missionary Society, that its directors have relinquished the mission in Astracan, and are in negotiation for the transfer of the colony of Karass to the Basle Evangelical Society, which is anxious to have such an establishment for the basis of its missionary operations in the Russian empire.

All these and other efforts for the civilization and propagation of Christianity in Asiatic Russia proceed but slowly, and in continual warfare with the impediments thrown in their way by the nature of the climate and the people. Even the old establishments of the United Brethren on the Sarpa, where, in the year 1765, they founded Sarepta, have produced much less fruit than was at first expected. The Europeans who have been removed thither, vanquished by the climate, at length become more like Asiatics in habits and manners, than the Asiatics like Europeans. The destruction of Sarepta, by fire, in 1812, proved a great check to the then commencing prosperity of the colony.—*Ib.*

ON THE PROPER LENGTH OF SERMONS.

To the Editor of the Christian Observer.

A correspondent in your last number, having opened a discussion on the comparative merits of written and extempore sermons, it may not be deemed useless or uninteresting, to offer a few remarks upon the proper *length* of a sermon. My own opinion is, that the efficacy of a sermon depends very little upon the length of it, which therefore ought, as I think, to be regulated by the general convenience of the auditors, the state of the weather, and other circumstances. Some clergymen, however, are, I know, of a different opinion; amongst whom, was the late Rev. T. Scott, who disapproved of what he termed half hour sermons, thinking that none should occupy less time in the delivery than an hour.

With submission, however, to this and other authorities, I must beg leave to offer a few arguments in favour of shorter discourses. Not but that, upon *particular occasions*, and where a minister may have but one or two opportunities of addressing any particular congregation, I see no objection to an hour, or even more (under favourable circumstances,) being allotted to that purpose; my objection applying only to general practice, and to a want of due discrimination of times and seasons. Where such discrimination is observed, a minister will naturally reserve his longest discourses for the evening (or afternoon) service, which is much shorter than that of the morning; which, with singing and organ playing, sometimes extends to an hour and a half before the sermon commences. For a similar reason he will avoid long discourses when his congregation are shivering with cold, or restless and uneasy from extreme heat: also on sacrament mornings, and particularly on Christmas day, which happening at a season of the year when the weather is sometimes intensely cold, the framers of our excellent Liturgy seem to have taken this into consideration, by making the Lessons as short as they possibly could. Such ministers, therefore, as on that day, and under these circumstances, deliver very long discourses from the pulpit, evidently counteract the design of the framers of the Liturgy, and occasion great inconvenience to the aged and infirm, of whom many may be unwilling to miss the opportunity of partaking of the Holy Communion, though at the risk of suffering in their health from their attendance.

With respect to sermons *at other times*, the ordinary length may not, perhaps, improperly be set at from twenty-five to thirty, or even thirty five minutes, which, if it be considered that the effect of a sermon depends more on what is carried away by the congregation, than upon the quantity of matter delivered from the pulpit, may, I conceive, be accounted fully sufficient for general practice.

One of the best sermons I think I ever heard was one by a deceased dignitary of our church in which were some passages so happily illustrated by Scripture quotations, that, had I been a *young* man, for to such was the sermon particularly addressed, ("Likewise young men exhort to be sober minded." &c.) I might have been the better for it all my life-time afterwards and yet, by the dial facing the pulpit, the sermon did not exceed twenty-six minutes.

Upon the whole, therefore, I cannot but think that the efficacy of sermons, whether on Sunday or week day evenings, is so far from depending on their being very long, that they are much more likely to be really effective when the memories of the auditors are not too much loaded, and when they are comprised within the limits of what may be *generally* thought a *moderate length*. SENEX. *Chr. Obs.*

For the Philadelphia Recorder.

BEWARE OF FORMALITY.

"The way in which the Mohammedan fasts are appointed leads directly to the error which in fact prevails among Mohammedans. The abstinence is not practised as a means towards a higher end, but the merit is supposed to lie in the abstinence itself. The same of charity, the same of prayer, which are rather works to be performed, than the results of a liberal and pious state of mind. *And this is the danger attending all forms, a danger which is increased in proportion as the prescription is exact.*"

Sumner's Evidences, Phil. Ed. 104 p.

It is not to be presumed that the writer of the above, who is one of the brightest ornaments of the established church in England, and has lately been elevated to the Episcopal bench, intended by any means to undervalue those prescribed forms of worship of which he was in the constant use; but only to point out the danger to which an undue attachment to them exposes even the well disposed worshipper. It is one thing to value prescribed forms of worship as a means whereby the pious exercises of the soul are more appropriately expressed and regulated, and quite another thing to look upon them as an appointed duty to be performed for their own sake. In the first instance the devout Christian regards his prescribed services as a delightful exercise;—in the second, they are a task, the merits of which is supposed to lie in the observance. I cannot help supposing that if all the members of our church regarded the forms as means to an end, and not as the end, there would be less of that Mohammedan disposition among us to set up the forms even above the substance of religion.

VALUE OF PRAYER.

When Mary the second, queen of England, after a life spent in piety and benevolence, lay on her death bed, some one about her asked her what remedies she found do her good? She replied, "nothing but prayer does me good!"

Philadelphia Recorder.

PHILADELPHIA :
SATURDAY MORNING, FEBRUARY 14, 1829.

What does the present state of the church render specially the duty of Christians, and particularly of Christian ministers and parents to do, to increase the number of faithful ministers of the Gospel?

As the questions of Leighton remain unnoticed by any of our correspondents, we have condensed the [illegible] into the above form, with the purpose of furnishing a brief reply, before the subject shall be entirely forgotten.

Many rules of duty in respect to the very important question at issue, might be presented for consideration, but let it suffice at present, to take only one into account. The exigencies of the case are the only measure of duty to the Christian public. CHRISTIANS are bound to provide a full supply of faithful ministers, to meet the demand of the entire population of our country and of the world.

To prove this position, and to show the magnitude of effort and sacrifice which it demands, will be more than enough, to answer the purposes of this hasty article.

The requirement of Christ runs very distinctly and unequivocally, and without shadow of limitation. "Go ye into *all the world* and preach the Gospel to *every creature*." In its very form this command points out the duty of ministers, and by necessary implication involves the duty of all Christian people, "for how can they preach except they be sent;" how can ministers perform their duty unaided by the great body of Christian people? If the work is ever done at all, the disciples of Christ must do it. No supernatural agents will ever take the work out of their hands. Secular governments, or unconverted men, will never attempt it. If done at all, it must be done by the regenerate and devoted servants of the Prince of Peace. *If done at all!* shall doubt or contingency be implied with regard to that upon which the life of immortal souls, of untold millions of probationers for eternity, depends—with regard to that event whose certainty is provided for in the immutable counsels of the Eternal? It must be done—it will be done—and the members of the flock of Christ will be the agents of its accomplishment.

Demand for ministers, the need of missionaries at this moment, is the only measure of duty to Christian people. They are bound to see our country and the world supplied, and we believe that wealth enough, and moral power enough, have been entrusted for this very purpose to the body of God's faithful people, if they, on their part, would only do their duty, to set the enterprise on foot with every human prospect, and with divine certainty of success. What! to give ministers to five millions of our scattered and almost destitute brethren of the south and west, and missionaries to six hundred millions of heathen? Yes! the faith and the prayers of the dear children of God, would soon command men and means, and measures sufficient to bring the world speedily acquainted with the precious Lamb of God, if, without reserve or limitation, they were all freely and heartily poured into one common treasury for this glorious purpose.

But think of the magnitude of the work, of the boundless increase of our population, of the rapid and measureless extension of our borders, of the thousands and tens of thousands of faithful ministers required in our own land—and how, almost beyond all possible computation the demand is increasing! Think of the trackless oceans which are to be passed, of the illimitable continents which are to be traversed, of the countless islands to be sought out, and the pathless mountains to be crossed, before the heathen can even be visited; and then how many hundred thousand missionaries or native teachers are to be employed, before the preaching of the cross shall be brought to the ears of all these perishing idolaters?

We have thought it all over, and have only to say OMNISCIENCE needed not the recounting of the details when the great command was given—nor can OMNIPOTENCE want the means when the people of God are ready to employ them in his work! But where are the treasures, more inexhaustible than the wealth of the Indies, which must be lavished on the enterprise? Where the "great company of preachers," countless as the stars of heaven, who are to proclaim the joyful sound?

Where, but in the most available of all funds, and at the command of the most absolute king? where, but in the very hands that Christians fired with the grandeur and blessedness of this enterprize would have chosen to entrust them?

We see no difficulties except in the worldly-mindedness—perverted energies—wasted wealth—and neglected prayers of the constituted and deeply accountable instruments to whom the work is entrusted. Disciples of Christ have only to act worthy of the vocation wherewith they are called, and oh! what a movement would electrify the world—a movement as mighty as that which poured armed Europe upon Asia to recover the Holy Sepulchre; but a movement far more wise—far more benevolent, and far more successful.

But after all, it may truly be said, this is arguing the matter in the clouds. To descend to what is personal, and what is practical. What may each minister—and each parent—and each christian, do in this work? The first and most necessary thing to be secured is a lively interest in it, and a deep and anxious sense of the responsibility under which they are placed. Thus aroused and impressed, let a very generous share, particularly just at this crisis, of their consecrated incomes, be devoted to this special charity. Let ample funds be raised to support poor, yet talented young men who desire to devote themselves to the ministry. Let the ability—the steadiness—and above all the piety of young men be well tested, and then let the vast importance of the work be urged upon them. Let Christian parents redouble their diligence and anxiety to bring their sons to the Lord Jesus that He may lay His hands upon them and sanctify them for His service. In a word, let the sentiment run through the christian community and electrify the hearts of all God's people, that something must be done speedily—that it must be undertaken with both hands, and with the whole heart. And should the work be thus attempted, it will not be without a strength of faith—a fervour of intercession—and a vigour of effort, whose results the King of saints will Himself see, shall be for the salvation of many souls, and the endless glory of His holy name.

Christian Observer.—The number for November has come to hand, and we have transferred to the pages of this day's Recorder some of its choicer articles. Far the most interesting and precious of them is the notice of a new edition of Wilberforce's inimitable work, prefaced by the Rev. D. Wilson, which, we are persuaded, our readers would have regretted to have seen in any thing less than its entire form. Its republication is, therefore, commenced on our first page, and will be completed in our next.

Episcopal Register.—Our readers will observe with pleasure the continuation of the admirable pieces on Prayer Meetings, which in our next paper will be brought to a close. We are happy to learn that the work in which they have appeared is likely to be continued, and trust it will be made the medium of many more communications from the pen of the invaluable author of the pieces above noticed.

Interest Ladies should feel in the Cause of Temperance.—In this day's paper we give the conclusion of a very able communication upon a subject, which, however exceedingly important in itself, must be touched with a very delicate hand, and spoken upon in very measured and guarded phrases. That a vast weight of female influence has long been in favour of exemplary temperance, we rejoice to believe: and that its power, in the actual state of things in our country, if judiciously applied must be immense, we have no doubt. Wherever that influence can be exerted, in a delicate and retired way, we care not how decisively or strongly, it is most important that it should strike at the root of the evil, and frown upon the most trivial use of ardent spirits, in any measure or form, except as an occasional medicine.

Appeal to the Friends of the Recorder.—Influenced by a frank and deep persuasion, that the character of the Recorder is mainly impressed by its various correspondents, and that the work, therefore, derives its claims from their favours, we feel the less delicacy in publishing the rather unmeasured commendation of our generous friend W.: and we do it the more readily from an idea that his plan for extending its circulation is perfectly practicable, if we could only interest in it the friends of the cause which we have at heart. To express plainly what we expect from proposing such a measure, we must say next to nothing at all! Even the most pious Christians, and the most sincere well wishers of our cause, are not prepared to act. They allow their feelings to evaporate in idle commendations of the work. They do not even dream that THEY *can and ought* to do something to help the work forward. Could we only succeed in persuading even the clergymen who take the paper to procure subscribers enough to be entitled to it themselves gratis, or the active Christians who subscribe for it, each to procure only one additional subscriber, it is incalculable, what a new impulse the publication would receive. Is it, then, too much to ask of every reader of this article, to resolve, "I will try to get at least one subscriber?" Is it too much to hope that benevolent and active ladies, who approve our labours, will procure two or three of their friends to unite together in subscribing for it, when its expense would be too great for any one of them? Surely, were there a will to do it, something might be done.

Tallahassee Mission.—A friend, moved by the situation of our valuable Missionary at Tallahassee, has sent him a draft for one hundred dollars. Should any of our readers wish to follow his noble example, the money will be cheerfully received and transmitted, by the Editor of the Recorder.

☞ Twenty dollars have this instant been received from C., which shall be forwarded with all convenient speed.

The World.—By a recent arrival, this work has been received; and from the last numbers, as well as several previous papers, it would seem that the religious public in England is deeply moved in reference to the subject of revivals of religion in this country.

WILTBERGER'S *Map of Countries found in Sacred, Classic and Ecclesiastical writers.*—Facilities, at the present day, for acquiring knowledge are in no department excelled, by those with which the student of the Bible is provided. When Ingraham's elegant map of Palestine was announced, we thought that its department was completely filled; and certainly that portion of Mr. Wiltberger's map which relates simply to the Holy Land, cannot be expected to compare with that splendid production. And yet excellent as that map is in itself, it may almost be said to be incomplete without the work which we are noticing. Among the excellences of this map, the following are conspicuous:—

1st. It presents all the countries of the whole Mediterranean in their relative situations and proportions, and at one view exhibits the theatre not only of the Old Testament History, but also of the scenes of the Apostles' labours, and of the principal triumph of the Gospel in the first century.

2d. In connection with the vocabulary which accompanies the work, this map presents a very admirable view of the changes which happened in the course of centuries in the names of places and other geographical features.

3d. By the aid of the vocabulary and the minute squares into which the map is divided, any place may be readily found by those who are least familiar with geography as a science, and with the use of maps.

4th. It presents a remarkably correct outline of the coast of the Mediterranean, all of the details being derived not from ordinary maps, but from the most approved nautical charts.

Upon the whole we can hardly conceive how the work could have been rendered more practical or more complete. And it appears at a time and relates to countries, rendered, to the politician, highly interesting on account of the great political changes which have taken place there, or are still in progress: and to the christian not only interesting from the events and associations, with which these classical and hallowed countries are connected, but, also, as becoming the field of some of the most important missionary operations of the age. Every classical and historical school—and every Sunday school-room, should be immediately furnished with this beautiful and most instructive assistant in the acquisition of Scriptural and Historical Geography.

The Map is about five feet by two and a half, well finished and beautifully coloured: price $5—Vocabulary 25 cents.

Evangelical Rambler.—The following notice of this admirable work, reminded us of the interest excited by its republication in some of the earlier numbers of the Recorder, and of our wish to recall the attention of our readers to its merits. It has been published in a very commodious form, and is not only well adapted for children's libraries, whether public or private, but is also well worthy of a place in every family collection of entertaining religious works. From having been stereotyped it can be afforded remarkably low; and as a large edition was published in the hope of increasing the usefulness of the publication, it is hoped that the demand for it will increase, of which indeed, we are confident, where its excellence is best known.

VALUE OF A SUNDAY SCHOOL LIBRARY BOOK.

A scholar belonging to a Sunday school in Southwark, not long since took from the library attached to her school, "The Evangelical Rambler." From her, the book providentially passed into the hands of a lady, who had, for some time, been exercised in view of her sins, and the righteous retribution, which she felt convinced they deserved. The reading of this excellent book was blessed to her soul, and she was led to rejoice in the Lamb of God "who taketh away the sins of the world." As a testimony of her gratitude to God, who had thus dealt bountifully to her, she enclosed to the director of the Sabbath school a donation to aid the library, the value of which she had thus experienced.—T. [*Sunday School Mag.*

For the Philadelphia Recorder.

Mr. Editor.—I have recently become very much interested in your valuable paper, the "PHILADELPHIA RECORDER," and sent you a number of subscribers; and I will still continue to make all the exertions I can to add to your subscription list. I have thought it would be well to hint to your subscribers the advantage that would accrue to the Recorder, if they would consider themselves individually pledged to furnish you ONE *additional subscriber previous to April next*, when I believe your seventh volume commences. I think it was stated in your paper, sometime since, that you had 1600 subscribers. Now, what a cheering sight would be produced, if you could have my wishes realized. Instead of 1600 subscribers, you would commence your next volume with 3,200. What an engine would your valuable paper then be, in putting down the strong holds of Satan, and building up the waste places of our mourning Zion. I am confident there are none of your subscribers but have influence enough to add one additional name to your list, and many could add ten, twenty, and even fifty. Every Episcopalian, whose heart is overflowing with love for the Lord Jesus Christ, and the souls of poor sinners, ought to consider himself an agent to promote the circulation of your paper. They ought not only to use all their influence to promote its circulation, but they should pray for its more extended circulation, and that the Lord would make it a blessing to many precious souls. Next to my Bible and Prayer Book, do I esteem the Recorder, and trust it may be made the instrument, in the hands of the Lord, of turning many from darkness into his marvellous light, and from the power of sin and Satan unto God. W.

For the Philadelphia Recorder.

"GO UP THOU BALD HEAD."

These words were announced, on the last Sabbath morning, as the subject of an address, in an Episcopal church in this city, when a collection was to be taken up for the support of the Sunday schools: how they were to be made applicable to the occasion many were at a loss to imagine.

It will be recollected that when the Prophets Elijah and Elisha had gone over the river Jordan on dry ground, and as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

After Elisha had gazed with wonder until the glorious chariot of his master had disappeared like a bright cloud in the distant sky—he took up the mantle which fell from Elijah, and with a double portion of his spirit stood by the bank of Jordan, and when he had smote the waters they parted, and Elisha went over. And he went from thence into Bethel, and as he was going up by the way, there came forth little children out of the city, and mocked him, and said unto him, *Go up thou bald head; go up, thou bald head.*

The preacher is remarkable for his lucid and interesting manner of illustrating a subject, as well as for the simplicity and plainness of his style. His design in part was to show the awful condition of those children, who without religious instruction, are permitted to spend their time in worse than idleness—acquiring habits of profanity and every species of crime, which lead to ruin for time and for eternity.

The speaker did not say much in praise of Sunday schools, perhaps he deemed it needless; or thought it better that they should be left to speak for themselves: towards the close of the sermon, he stated to the congregation, that to enable them to judge whether the children present had attended to what had been said, he would propose to them some questions arising from the present subject. It was distinctly understood that the children previously to coming into the church had no intimation of what was to be said, and no knowledge whatever of the questions which were now to be put to them.

Some present, doubtless thought this a hazardous experiment to be made in the presence of the congregation; and when the speaker elevated his voice to be heard more distinctly in the children's gallery at the most distant part of the church—the first question was unexpectedly to all answered by infant children, above one hundred of whom were seated below the pulpit;—this gave confidence to the children in the gallery, who were told to speak out and not be afraid. The remaining questions were answered by nearly all the children with great facility, and with a surprising degree of correctness, showing plainly that they had not only been attentive to the sermon, but that they also possessed much acquaintance with the Holy Scriptures.

The singular application of the subject, by a few very simple questions may be here stated, not indeed in the words used, for they are not now remembered, but the ideas are nearly correct. After describing the irreverent and sinful behaviour of the children of Bethel and its woful consequences, the question was asked—

Do you think they would have acted so if they were Sunday school children?

Children.—No, sir.

Minister.—Then you think they did not go to Sunday school. What do you suppose is the reason they did not?

Children. There were no Sunday schools at that time.

Minister.—No, those children had no such advantages as you now have. Then of course you think Sunday schools are very good and useful?

Children.—Yes, sir.

Minister.—Do you think that our schools are in want of money to purchase library books, and Testaments, and hymn books, &c., for so many hundred children?

Children.—Yes, sir.

Minister.—Do you not think that these good people should be liberal to-day, that the school may not want?

Children.—Yes, sir.

Minister.—And don't you suppose they *will* give liberally now that the schools may be supported?

Children.—Yes, yes, sir, (by a hundred voices.)

Yes, said the minister, and *I* think so too.

The minister took his seat, and the collection was taken up; and notwithstanding the day was unfavourable, and the congregation unusually small, above one hundred and eighty dollars were contributed. It was understood that if more funds should be wanted, an opportunity to give would be afforded in the afternoon.

These people contribute liberally to have their school well supported, and I could not but feel interested to know how many were willing to give their personal services, and to offer up their prayers for the blessing of God in these interesting nurseries of Zion.

It was stated, that there were nearly 800 children and youth now receiving instruction in the various Bible Classes, Infant and Sunday Schools connected with that church; and what pleased me more than all, Mr. Editor, and has led to these remarks is, that the minister is deeply interested in the Sunday Schools, and spends no small portion of every Sabbath in visiting them. I presume he talks with parents on the subject when he calls to visit them; and on the above occasion, from the pulpit, he urged upon them, if there were yet any children not connected with the schools, that their names should be sent to him, that he might see they were entered in the proper classes. No children who can walk are too young, and none are too old to be received into these schools. None are too rich in this congregation to need religious instruction; and, consequently, they embrace all ages and all classes, except, indeed, it be those who are really poor, and these ever have, at least in our country, excluded themselves from the salutary influence of Sunday School instruction.

These schools have had one advantage over some others—they were not commenced till long after the time had passed away, when some individuals were ignorant enough to believe, that Sunday Schools were only designed to teach the poor children to read. P.

February 11, 1829.

From the London Missionary Register for November, 1828.

SCHOLARS BECOMING THE MOST EFFICIENT TEACHERS.

In the report of the Newcastle Sunday-School-Union, it is stated, that, out of 2342 teachers, 872 had been once scholars, and 1219 were members in christian societies: in the Wall's-end school, out of 83 teachers, 64 were once scholars in the school, and 82 are in christian society. In the Sunday schools which have been established ten years, nearly one-half of the teachers had formerly been scholars, and are ever found the most efficient and diligent.

In reviewing the efforts made for the promotion of religious education at home and abroad during the past year, your committee would desire earnestly to impress on your minds the importance of persevering and increased exertions; combined with fervent supplication for the out-pouring of the Holy Spirit on the teachers and the taught: *for then are we most likely to be successful, when most conscious of our own weakness—most importunate for Divine Assistance—and most confident in the strength of the Almighty. Isaiah* xl. 22—39.

A poor little negro was employed to carry salt-fish from the sea-coast to the interior; and to meet half way another boy, who brought in return yams and other produce: after having exchanged their loads, the boy from the coast, who enjoyed the advantages of instruction, used to devote the night to teaching his less fortunate companion.—*Ib.*

Abusive and Violent Opposition.

Few instances of persevering opposition, perhaps, exceed what, on one occasion, Mr. Bampton encountered:—

With an awkward man or two, this evening, in a considerable assembly, I was driven to the alternative, of following them wherever they chose to lead me by their questions, and then hearing very offensive remarks made upon my replies, or else to be determined not to be diverted from some one point, and I chose the latter: but they had their revenge, by shewing me, that if I would not go their way, I should not be permitted to go my own. I sat down to read to myself, in hopes of tiring out some of the worst; but they annoyed me, by one and another of them coming and reading aloud a word or two at a time from the testament in my hand. I then walked backward and forward a few paces, and attempted to keep up my spirits by singing: in this the children mocked me; and several sly attempts were made, I believe, when my back was turned, to drive the cattle upon me. The consequence of the whole was, that I did very little during the evening: but I kept my post as usual, till it was almost dark; and I am glad that I did, for I think if they could by insults make us move sooner than we intended, they would absolutely hunt us up and down the town till they drove us home.

I do not wonder at a spirit of opposition showing itself, for besides what Abraham does, the people have what English preachers would call four or six short sermons every day in different parts of the "Holy Town;" so that, as my Pundit once said, they have "nothing but Yesoo Kreest, Yesoo Kreest, Yesoo Kreest!"

Mr. Lacey furnishes some interesting information on the opposition which is sometimes expressed:—

On Sunday afternoon, the people were extremely violent; shouting "A lie! a lie!" at every word spoken. Some called aloud, to drown my voice: others made impudent postures, and excited a loud filthy laugh; and in short, all means of diverting the attention of the hearers were resorted to. Some few I observed, more backward in the crowd, more serious, and who seemed to feel the force of truth: these encouraged me to proceed. Upon others, persecution seemed to make a favourable impression: these came and complained of the folly and ignorance of the mob; but soon had their mouths stopped by hearing, "Ah! are you of this caste, to blaspheme the mara poboo? It is blasphemy to hear this idiot's words. Come away!" The epithets, fool, thief, liar, and adulterer, were liberally bestowed this evening. Brother Bampton came up, followed by a mob, shouting him away. We both retired together, amidst the shouts and hisses of the multitude, and a shower of dust and broken pots.

Who does not, in these scenes of noisy opposition, behold, acted as it were over again, the scenes through which the Apostles passed! Our thoughts may be led back to Ephesus, to the maddened crowd that filled the theatre, and shouted through successive hours, *Great is Diana of the Ephesians!* That crowd soon passed away! The praises of Diana ceased for ever! The famous temple lost its worshippers, and mouldered into ruins! Where myriads shouted, *Great is Diana*, not one appeared to do her homage; but Christianity so triumphed over every foe, that that once popular system of idolatry is now known only in the records of departed times! Thus doubtless, and probably with greater speed, will Juggernaut's temples fall, and no Hindoo voice ever again be raised to advocate his claims.—*Ib.*

WESTERN RESERVE, OHIO.—The students of the Western Reserve College, voted in December, 1828, "to ascertain the number of intemperate men, the number of distilleries, and the amount of grain distilled the past year in Portage County." At a meeting January 14, 1829, they reported, that there are in the County—intemperate men, 692—distilleries in operation, 16—not in operation, 6—grain distilled the past year 53,800 bushels—whiskey 161,400 gallons. The population of the County does not exceed 15,000. Of course about one in twenty one of the inhabitants is intemperate.

AFRICAN COLONIZATION SOCIETY.

Extract from a letter from a gentleman in Norfolk.

NORFOLK, Jan. 26th, 1828.

"I have received up to this time, about *one hundred and fifty-five* emigrants. Amongst them are several well educated schoolmasters. Also a valuable Presbyterian minister and his family, and a Methodist and a Baptist preacher of more than ordinary talents. Also, a number of valuable mechanics, viz. carpenters, cabinet makers, turners, blacksmiths, brick-makers, stone masons, a valuable machinist, a gun smith and brass founder, and a printer. Take them altogether, I think them by far the most intelligent and discreet set of people that the society have ever sent out. They are all on board, remarkably well accommodated, and very cheerful. They carry out with them a considerable amount of property in goods, household and agricultural implements, and as much provisions of their own as will support them at least six months to come: so that, with very few exceptions, they will be of no expense to the colony after their arrival. More than half of these people can read and write. One hundred of them can read.—*Church Register.*

INTERESTING FROM GREECE.

The following letter from Dr. Howe, is short but interesting. It came by the brig Delos, Capt. Smith, from Smyrna, and last from Malta, who put into Plymouth on Saturday morning. The reported death of our countryman, General Jarvis, is a source of deep regret to the friends of Greece and liberty, and will be sensibly felt by his relatives in this city. In other respects, the news from Greece is of the most cheering character.—*Com. Adv.*

MALTA, Nov. 4, 1828.

Dear Sir,—I arrived here yesterday, and we are now getting under weigh again to continue our voyage to Greece; but I can hastily give you *en passant*, the latest news from that country, as I have seen several persons lately from there. The foreigners are all leaving now that the war is over. Our countryman Brown is here performing his quarantine; he is slowly recovering from a severe illness; but feeble as he is, he may feel himself highly favoured, in being among the few who have come off with life. The fate of the Philhellenes has been terribly severe: at least two-thirds of the number of those foreigners who have enlisted their fortunes in the cause, have perished, "by disease or strife." Jarvis, too, is gone, I am told; poor fellow! he has sealed his devotion to the cause with his life. The news we had of the death of Capt. F. A. Hastings, proves too true; he died of a wound he received in attacking the Turks near Missolonghi; he certainly was among the bravest and most meritorious champions of Grecian Independence.

Capo d'Istria, it seems, is getting along wonderfully well with the internal administration; the people are returning to their former occupations; the peasant to his vineyard; the sailor to his ship; piracy has ceased entirely, and the country is quite tranquil.

Cochrane has returned, and is now at Egina, with another armed steam vessel; but [the boot is out] it is said he demands five thousand dollars, ere he will hoist the Greek flag upon her.

Contostavlos is here; he has the management of the financial department, under Capo d'Istria, and has just obtained $30,000 on a loan. Greece is looking up. I hope to find things in such a state on arrival there, that I shall be able to send you a good report of the land; till then adieu. Your's, &c.

SAMUEL G. HOWE.

FRUITS OF MISSIONARY LABOURS IN JAMAICA.

The mission in the island of Jamaica was commenced in 1815 by Mr. Howe, sent out by the Baptist Missionary Society. In 1818, after much opposition, the labours of the missionaries were signally blessed, and many were added to the church, and a house of worship was erected, capable of containing two or three thousand persons, which is generally filled.

Other missionaries have since entered the field, and ten churches have been planted.—Two in Kingston, containing 3,800 members; Spanish Town, 472; Old Harbor, 50; Port Royal, 168; Annatto Bay, 380; Montego Bay, 800; Mount Charles, 131; Falmouth, 70; Port Maria. They have twelve places of worship: total of members about 5740.

Let the friends of missions look at these and other encouraging facts—and let the fervency of their prayers—and the zeal and self denial of their efforts correspond with the success of Christian enterprise and with the faithfulness of God.—*Visitor & Telegraph.*

LIFE OF SUMMERFIELD.—Extracts of letters from J. Montgomery, the poet, are published in the New York Spectator, from which it appears that Mr. Holland, a friend of his, is engaged in preparing a Memoir of the late Rev. John Summerfield. The friends of Mr. S first applied to Mr. Montgomery to undertake the work himself, and it was by his recommendation that the papers were put into the hands of Mr. H. Mr. M. will revise the whole, before publication. After looking over the papers he says, "I have seen enough of them to ascertain that they are precious materials for an interesting and edifying account of the excellent, and, indeed, the admirable young man deceased. If my friend can heat his furnace seven-fold, they may come out of it like gold seven times passed through the fire; and though but a seventh part of their original bulk, yet more valuable in the proportion of seventy times seven; and I hope, that though what is to be done now, ought to have been done two years ago, as Summerfield was not a man of every day, there is yet fire enough in his ashes to kindle a flame that will be much longer lived than himself."

N. Y. Observer.

Amount of donations acknowledged in the Missionary Herald for February, $12,391 96—in the Home Missionary, $1,123 75—in the American Tract Magazine, $2,249 52, and for Tracts sold $2,072 43—in the Quarterly Journal of the American Education Society, (three months) $5,071 01.—*N. Y. Obs.*

A Stated Meeting of "The Board of Managers of the Episcopal Missionary and Education Society," will be held in the Vestry Room of St. Andrew's Church, on Monday evening next, at 7 o'clock.

JOHN McKINLEY, *Secretary.*

February 14.

EVANGELICAL RAMBLER.

For sale by WM. STAVELY, No. 99, South Second street, "The Evangelical Rambler," a series of Tracts published in London; revised by the Rev. G. T. BEDELL, Rector of St. Andrew's Church, Philadelphia—second American edition, in four neat 18mo. volumes.

Feb. 14.

MAP OF THE COUNTRIES

Found in Sacred, Classic, and Ecclesiastical Writers, in their ancient and modern names. By C. WILTBERGER, JR. For sale by Wm. Stavely, No. 99, South Second street.

Feb. 14.

POETRY.

From the Bellows Falls Intelligencer.

BEAUTIFUL EXTRACT.

My mother's voice! how often creep
Its cadence on my lonely hours,
Like healing scent on wings of sleep,
Or dew on the unconscious flowers.
I might forget her melting prayer,
While pleasures' pulses madly fly;
But in the still unbroken air,
Her gentle tones come stealing by,
And years of sin and manhood flee,
And leave me at my mother's knee.

The book of nature, and the print
Of beauty on the whispering sea,
Give still to me some lineament
Of what I have been taught to be.
My heart is harder, and perhaps
My manliness has drunk up tears,
And there's a mildew in the lapse
Of a few miserable years—
But nature's book is even yet,
With all my mother's lessons writ.

I have been out at eventide,
Beneath a moonlight sky of spring,
When earth was garnished like a bride,
And night had on her silver wing;
When bursting buds and diamond grass
And waters leaping to the light,
And all that make the pulses pass,
With wilder fleetness, thronged the night;
When all was beauty, then have I,
With friends on whom my love is flung,
Like myrrh, on winds of Araby,
Gaz'd up where evening's lamp is hung.

And when the beauteous spirit there
Flung over me its golden chain,
My mother's voice came on the air
Like the light dropping of the rain:
And resting on some silver star,
The spirit of a bended knee,
I've pour'd her deep and fervent prayer,
That our eternity might be
To rise in Heaven like stars at night,
And tread a living path of light.

BIBLE STUDIES—NO. 25.

Selected and prepared for the Philadelphia Recorder by the Rev. G. T. Bedell.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

BETHLEHEM.

Bethlehem, the ancient Ephrath, or Ephrata, and also called, in the New Testament, Bethlehem Ephratah and Bethlehem of Judea, to distinguish it from Bethlehem of Zabulon, is situated about six miles from Jerusalem, in nearly a southerly direction.*

This place is among the oldest of those mentioned in the Jewish history, and that, too, by the name which it still retains. *Ephrath* may be interpreted, "the Fruitful," and its name of *Bethlehem*, in Hebrew, signifies, "the House of Bread;" though Beitlahem, as it is pronounced by the Arabs on the spot, is literally, "the House of Flesh." The first time it is mentioned is in the history of Laban, who "died and was buried in the way to Ephrath, which is Bethlehem."

The beautiful eclogue of Ruth has its scene laid in Bethlehem, after the return of the family of Elimelech from the land of Moab, bringing with them from thence this young Moabitess, who became the wife of Boaz, and gave birth to Obed, the father of Jesse, the father of David, from whom the Messiah descended. Bethlehem was also frequently called the city of David, because that monarch, as well as his father Jesse, was born there.

The town is pleasantly situated on a rising ground, on the southern side of a deep and extensive valley, and reaching from east to west. The most striking object is the monastery erected over the "Cave of the Nativity;" its walls have the appearance of a large fortress. Dr. Clarke describes the first view of Bethlehem as imposing, and Mr. Buckingham, says it has an air of cleanliness and comfort not commonly seen in the villages of the East. Almost the first novelty that struck me on entering the place, says the last writer, was, that the Christian inhabitants, from there being scarcely any Mahommedans living near them, wear white and gay-coloured turbans with impunity; whereas in Jerusalem no Christian, subject to the Porte, dares to wear any other than blue, without risk of losing his head.

The convent, just mentioned, is divided among the Greek, Roman, and Armenian Christians, to each of whom separate parts are assigned as places of worship and habitations for the monks; but, on certain days, all may perform their devotions at the altars erected over the consecrated spots. The church is built in the form of a cross; the nave being adorned with forty-eight Corinthian columns in four rows, each column being two feet six inches in diameter, and eighteen feet high, including the base and the capital: these are of chaste execution and in excellent preservation. "As the roof of the nave is wanting, the columns support nothing but a frieze of wood, which occupies the place of the architrave and the whole entablature. Open timber-work rests on the walls, and rises in the form of a dome to support a roof that no longer exists, or that perhaps was never finished."† The remains of some paintings on wood and in Mosaic, are here and there to be seen, exhibiting figures "in full face, upright and stiff, but having a majestic effect." The nave, which is in possession of the Armenians, is separated from the three other branches of the cross by a wall, so that the unity of the edifice is destroyed. The top of the cross is occupied by the choir, which belongs to the Greeks. Here is "an altar dedicated to the wise men of the East, at the foot of which is a marble star, corresponding, as the monks say, to the point of the heavens where the miraculous meteor become stationary, and directly over the spot where the Saviour was born in the subterranean church below! A flight of fifteen steps, and a long narrow passage, conduct to the sacred crypt or grotto of the Nativity, which is thirty seven feet six inches long, by eleven feet three inches in breadth, and nine feet high. It is lined and floored with marble, and provided on each side with five oratories, "answering precisely to the ten cribs or stalls for horses that the stable in which our Saviour was born contained." The precise spot of the birth is marked by a glory in the floor, composed of marble and jasper, encircled with silver, around which are inscribed the words, *Hic de Virgine Maria Jesus Christus natus est.* Over it is a marble table or altar which rests against the side of the rock, here cut into an arcade. The *manger* is at the distance of seven paces from the altar; it is in a low recess hewn out of the rock, to which you descend by two steps, and consists of a block of marble, raised about a foot and a half above the floor, and hollowed out in the form of a manger. Before it is the altar of the Magi. The chapel is illuminated by thirty-two lamps, presented by different princes of Christendom. Chateaubriand has described the scene in his usual florid and imaginative style.

"Nothing can be more pleasing, or better calculated to excite devotional sentiments, than this subterraneous church. It is adorned with pictures of the Italian and Spanish schools, which represent the mysteries of the place. The usual ornaments of the manger are of blue satin, embroidered with silver. Incense is continually burning before the cradle of our Saviour. I have heard an organ, touched by no ordinary hand, play, during mass, the sweetest and most tender tunes of the best Italian composers. These concerts charm the Christian Arab, who, leaving his camels to feed, repairs, like the shepherds of old, to Bethlehem, to adore the King of kings in the manger. I have seen this inhabitant of the desert communicate at the altar of the Magi, with a fervour, a piety, a devotion, unknown among the Christians of the west. The continual arrivals of caravans from all the nations of Christendom; the public prayers; the prostrations; nay, even the richness of the presents sent here by the Christian princes, altogether produce feelings in the soul, which it is much easier to conceive than to describe."*

The possession of this spot, once so mean and insignificant, is now disputed by contending sects of Christians, with the same rage and animosity as that which marks their struggle for the command of the Holy Sepulchre. Mr. Buckingham states, that at the celebration of the feast of the Nativity, held during the Christmas preceding his visit to this place, a battle occurred, in which several of the combatants were wounded, and others were severely beaten; and on the preceding year the privilege of saying mass at the altar on that particular day, had been fought for at the door of the sanctuary itself, with drawn swords!

The village of Bethlehem contains about 300 inhabitants, the greater part of whom gain their livelihood by making beads, carving mother-of-pearl shells with sacred subjects, and manufacturing small tables and crucifixes, all which are eagerly purchased by the pilgrims. The monks of Bethlehem claim also the exclusive privilege of marking the limbs and bodies of the devotees with crosses, stars, and monograms, by means of gunpowder; a practice borrowed from the customs of heathenism, and noticed by Virgil and Pomponius Mela.† Pococke says, "It is remarkable that the Christians at Jerusalem, Bethlehem, St. John's and Nazareth, are worse than any other Christians. I was informed that the women of Bethlehem are very good: whereas those at Jerusalem are worse than the men, who are generally better there than at the other places. This may be occasioned by the great converse which the women there have with their own sex, who go thither as pilgrims; and I will not venture to say, whether so great a familiarity with those places in which the sacred mysteries of our Redemption were acted, may not be a cause to take off from the reverence and awe which they should have for them, and lessen the influence they ought to have for their conduct."

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* [illegible] Geog. Antiq. lib. iii. c. 13, p. 342.

† [illegible]'s Travels, vol. i. p. 592.

* Travels in Greece, Palestine, &c. vol. i. p. 393. Mod. Trav. vol. i. p. 177.

† Æneid. lib. iv. 143. Pomp. Mela, lib. xxi.

From the Sketch-Book of the Wanderer.

THE CROSS, OR LITTLE WAMPUM.

It was in the autumn of 1777, and while Burgoyne was winding his sanguinary course along the shores of Lake Champlain, a lone mother was seen to leave her log dwelling, and with her only companion, a little daughter of eleven years, to make their way through that thick and almost impenetrable forest, which every where spread itself eastwardly from the borders of the lake to the summit of the mountain, and at length to seat themselves on the fragment of a fallen tree upon the banks of one of those streams which take their rise on the western slope of the Green Mountains. This stream, after bending its course for more than one hundred miles in a northwardly direction, through deep and fertile lands, with a slow and easy current, except here and there broken into the wild cascade or beautiful water fall, by the elevated strata of marble, or the rough and towering limerock, over which it is occasionally driven; and having received the waters of more than fifty tributary streams, discharges itself into the abovementioned lake. The sun had already arisen above the thick cedar and surrounding tamarac, and began to cast his playful rays upon the bosom of the stream, as he constantly changed his position behind the rough branches of the tall pine. A tear stood in the eye, or a smile curled upon the lip of the mother, as she viewed the changing scenery, and cast a distant look upon the flowing waters, which too plainly told that her thoughts were upon one far away, and that her heart was torn by the contending passions of hope and fear.

Save the occasional splashing of the otter, as he slid in playful frolic from the high bank into his favourite element; and the croaking of a few wild ducks that were sporting among the eelgrass, not a sound was heard but the sweet and musical voice of little Ellen, as she read from the holy evangelist to her afflicted mother.

At this moment an Indian shot across the stream from the opposite shore, and, close to the bank, suffered his light canoe to float silently down the current, until, within a few short yards, he stayed himself by the aid of the water-willow, whose thick branches hid him from their view. His rifle lay cautiously beside him: at his waist hung the tomahawk and knife, and more than one human scalp, entwined by its clotted hair, hung from his girdle. He was a tall, athletic form, his body mostly bare, and like his face, painted with black and yellow, in wild and terrific figures. Broad red stripes encircled his eyes; and a single tuft of hair pendant from the crown, was the only covering of his head.

It was evidently his object to catch the words of Ellen, and he appeared like one who not only understood, but felt the force of the narrative: and when she read this passage—"Jesus, thou son of David have mercy on me"—he cast his eyes to heaven, and exclaimed in broken but intelligible English, "Jesus, thou son of Mary, I will bear thy cross." His hand loosed its hold, and his little bark, floating gently on, lodged upon the bank so near them that they might have joined hands. He seemed insensible of the change, until a shriek from the mother arrested his attention. One leap and he stood by her side, when he said, "I am the enemy of the white man, but I cannot, I will not hurt you nor the little *fawn* that holds the talk with the Great Spirit." He took a seat beside little Ellen, and with kind and soothing accents allayed her fears, until her voice again responded the holy sentiment, as she turned the page, and continued to read, "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, take up his cross and follow me."—At these words he drew a silver cross from his girdle, pressed it to his lips, and tears fell like rain upon his heaving bosom. Then clasping his hands, he raised them far above his head and said, "This talk softens my heart, and makes me weep like a *pale-face*: but it is not the Little Panther, son of the bold Ottiwisse, who weeps, but the soft-hearted *Okawa*." He then took the book, and as he passed his finger along the lines, little Ellen continued to read, until he exclaimed with perfect astonishment, "They are speaking images!—it is the mouth of the Great Spirit. You will give me this?—with you there must be many; but they have not yet come to the red man's wigwam. And I will give you the little wampum that Kenedecto bound to my girdle when I left her, all weeping as she was, to cross the white man's path, and take vengeance for our wrongs. She said, 'Ere you shed the white man's blood, look upon it, and your eye shall become dim with tears, the rifle lose its aim, and the tomahawk fall from its handle.' She is a sweet little fawn, just like you. She has counted as many moons, and when she talks to the Great Spirit, as her mother taught her, her bright eye melts and her face grows glad. But her mother now sleeps far away in the land of her fathers. She told us she would go to the Great Spirit, and gave me this cross, and this little wampum to Kenedecto, and bade us look through them to a dying—a living *Jesus*; who she said if we believed in, and leaned upon, would point the way, and we should follow and be with her. This cross she received from the good Le Parre. He learned her this talk, and how to weave this little wampum."

Ellen had already pressed the sacred volume into his hands—

"Shall I carry this to Kenedecto? I shall—she will learn its language, and hold such talks with the Great Spirit, and with *Jesus*, that our hearts shall grow soft, our eyes look through tears of joy. We shall be like Matah, the mother of Kenedecto, and like her rejoice when called to take the far-off journey. Has not the little fawn a father—have you no mate to protect you?" She answered with a voice thick with agitation, "*He is gone!*" "What, to the war-path? If so, you are safe. Go into the thick wood, and return not to your cabin until yon sun shall be lost far beyond the big lake; for the canoes of my people are many upon this water, and they seek the blood of your race.—Go, and you shall be safe, for they shall not cross your track. You have the word of *Okawa* which has not yet been broken." And as he cast a far-off inquiring look upon the departing waters, he struck the wild yet melodious strains of an Indian worship song, each note rendered doubly soft by the intensity of his feelings; and little Ellen, who hung confidingly upon his hand, caught the air, and lent her soft and musical notes to the melody. As the last note died away, and was lost in distant echo along the opposite shore, he listened for a moment—and then placed his ear close to the ground, and exclaimed, "They come—it is the sound of the red man's paddle." And while he pressed the mother affectionately by the hand, he clasped for a moment little Ellen to his bosom;—then a single bound, and he stood again upon the water. His canoe turned to the current, and propelled by his vigorous arm, shot like an arrow down the stream, until, holding up his paddle, he beckoned them away—placed his finger upon his mouth in token of silence—bowed a parting signal, and was lost behind the hanging vine of the wild grape. Nothing remained to mark the course of his frail bark, but the troubled waters, which dashed a foam white as the hoar-frost of winter.

They had scarce reached the thick underwood, when the light stroke of the Indian paddle was heard to ascend the stream. A few hours, and the sound of distant musketry rolled by in repeated echo. The last rays of the declining sun were not lost upon the little cloud that skirted the western horizon, when the returning paddle and the shrill and terrific war whoops, yelled from two hundred savage mouths, broke upon the ear, and told the inhuman and bloody deeds of that day.

The sound died away, and all was again silent. The mother and Ellen, confiding in the promise of Okawa, slept sweetly that night in their own dwelling. A few weeks found the mother happy in the arms of her husband; and the narrative was more than once broken upon her quivering voice. And she often dashed the gathering tear from her eye, as she related the wild tale of the Indian chief, and he the battle of Saratoga, with the story of Burgoyne's surrender. Many times has the soft black eye of Ellen looked through the grateful tear, as in remembrance of Okawa she chaunted to her listening children the rich and solemn notes of the Indian worship-song. For she has long been a mother, and though surrounded by much of the mammon of this world, is a meek and exemplary Christian. She still keeps the little wampum of Kenedecto, as an almost sacred memorial of the events and preservation of that day. It is a wild yet beautiful emblem of Christ's mission and the Christian's hope. It represents the Saviour as just emerging from the water, with the wild dove or wood pigeon hovering upon his head. Behind him coils the wounded serpent, in the last agonies of death. One hand points to the opening clouds—the other presses the hand of the Indian warrior, who leans upon his unstrung bow, having laid the battle-axe and scalping-knife at his feet. At a little distance, in perfect amity, repose the fawn and panther. It contains this motto in French—JESUS SHALL AND WILL CONQUER.

ON THE MIRACULOUS SUPPLY OF QUAILS.

To the Editor of the Christian Observer.

The following passage in L. Simond's very interesting "Voyage en Italie et en Sicile," published at Paris in the present year, appearing to me to throw some light on the nature of the miraculous supply of quails recorded in the eleventh chapter of the Book of Numbers, I send it to you, for insertion in your miscellany; of which you will perhaps allow me to add, I have been a constant reader from its very commencement. "The quantity of quails," says that author, tome ii. p. 299, "and other birds of passage, which in the course of their annual emigrations from one side of the Mediterranean to the other, fall down exhausted on the island of Capri, is so great, that the tithe of this singular description of harvest forms alone the principal part of the whole revenue of the bishop."

Now, even were we under the necessity of supposing that the immense multitude of quails mentioned by Moses, had all been especially created on that occasion, and that nothing approaching to such a flight and supply of this kind of bird had ever, at any other time, been witnessed, still would not the faith of him who believes the Divine inspiration of the Holy Scriptures, and the omnipotence of their Author, be in the slightest degree shaken; the greatest deviation from the ordinary course of nature being equally easy to the Almighty with the smallest. But we have no reason, it would seem, to have recourse to such a supposition as this. Similar phenomena, we learn from M. Simond,—and his account is confirmed by other authors,—are not unusual in the more southern parts of the world. The precise nature, therefore, of the miraculous supply of quails recorded in the Bible, consists *partly*, we may suppose, in the *unusual quantity* of the birds which constituted this flight; but *principally* in their being brought by a wind as extraordinary almost for its vehemence as for its effects, ("a wind from the Lord," Num. xi. 32,) *to the very spot, and at the very time*, which had been previously pointed out.

N. J.

Chr. Observer, Nov.

OBSERVATIONS ON INFANTS' SCHOOLS.

No. 2.

Let us suppose a suitable building and playground provided, and a competent person appointed to carry on the work of education. Let us suppose the district visited, the poor of the neighbourhood made acquainted with the advantages offered to their little ones, and invited to bring them clean, at least, and tidy, if possible, to the school. What a group of disorderly untrained beings! How shall the master reduce this moral chaos to order? How shall he draw forth the light of intelligence from under the covering of ignorance and mental inactivity? His first step must be to win the obedience of the children, but through their will and not against it; for this purpose he must avail himself of the power of sympathy, which incites to imitation. Whatever he wishes the children to do, he must commence by doing himself, throwing a cheerful, kind-hearted animation into every act: attention is soon caught; the most lively of the little group almost involuntarily copies the teacher's gesture, or repeats his words, another and another fall in, till the whole school are in motion or in chorus, and the work is begun.

One of the first aims of the teacher will be to foster a spirit of mutual kindness in the school. His own affectionate manner towards all will predispose them to this state of feeling; as he soothes the sorrows of the little ones, he teaches the elder by his example to be tender-hearted to the younger.

Among those moral feelings which I have known inculcated with the greatest success, is that of scrupulous respect for the property of others. When the Spitalfield school was first established, it was found that the children were habitual pilferers. They constantly attended the markets, and levied heavy contributions on the fruit-sellers. The master of that school succeeded so well in subduing this propensity, that though both flowers and fruit were within their reach in the open space appropriated to their amusements, they scrupulously abstained from picking a single currant, or plucking a single leaf.

A lesson given by the same individual at another school will serve to illustrate the manner in which these moral impressions are conveyed. Just before the dismissal of the children for the day, he assembled them around him, and putting his hand into his pocket, asked whose shilling is this? Yours, teacher, was the general reply. And has any one a right to take it from me? No, no, it would be thieving. Then drawing it out of his pocket and displaying it in his hand, Whose is the shilling now? Has any one a right to take it from me. Then, suiting the action to the word, if I throw it on the ground, whose is it now? Instantly a score of little ones sprang forward to sieze the prize. The practical moralist was on his guard, he covered the glittering bait with his foot, motioned the little trespassers on their seats, and again addressed the elder children, Whose is the shilling now? Yours, teacher, yours. He repeated the question till every voice exclaimed, It is yours, it is yours. Then, said he, If I choose to let this shilling remain all night on the floor, has any one a right to take it away? Nobody, nobody, was the unanimous reply. Go home, then, and to-morrow morning we will see whether my shilling is left in its place. The next day, the teacher was the first in the school-room, the children as they came in eyed the shilling still lying in the same place, and a few appropriate observations fixed the moral impression on their minds. When children are taught in a manner so suited to their age, can we wonder at the happy change which takes place in their character and dispositions? They themselves are aware of it, and bear their simple testimony to the efficacy of the system. "Teacher," said a little boy at the Brighton school, "I used to fight before I came here, but I never fight now."

When the children are trained to order, docility, and mutual kindness, when the moral influence of the master is established, and a moral tone has been given to the school, then, and not till then, the work of intellectual developement should begin. Its is one of the most delicate points in education to maintain the necessary degree of *order*, without trenching on that *liberty* which is essential to that formation of character, and the improvement of mind. The difficulty is much increased, if intellectual vivacity be excited in the pupil before a due degree of moral influence be possessed by the teacher. It becomes then an important principle of Infants' school education, that *moral sentiment precede step by step intellectual developement, and that the teacher call not forth more life than he feels himself able to control.*

If the establishment of Infants' school tended to produce no other results than to train up the children of the poor in habits of cleanliness, of order, of mutual kindness, of submission to authority, and of strict integrity; I should regard them, I must own, as valuable Institutions. But generally, I trust universally in England, Infants' schools inculcate the first principles of religion. The children are taught to know that it is God that hath made us, and not we ourselves, that in him we live, and move, and have our being, that he is the author of every good and perfect gift, that therefore prayer is to be made to him, and daily is he to be praised; that his eyes are in every place, beholding the evil and the good; and that he will one day judge the world by that man whom he hath ordained, when the wicked shall be cast into hell, but the righteous shall go into life eternal. In most schools, the leading incidents of the life of our blessed Lord are carefully taught, together with a variety of little hymns, many of which breathe sentiments of simple, but enlightened piety. In some of these institutions, religious instruction is poured over the infant mind in that gentle, persuasive, spiritual strain, which leaves nothing to be desired but the blessing of God, to set the seal upon the work. This crowning principle is not, however, necessarily and invariably attending Infants' schools—many a candidate for the office of teacher may present himself, capable of sustaining every other part but this. This part no model school can teach, no manual of instruction can convey. It is not the product of human institutions, but the gift of the Almighty.

Should, then, through the perusal of these pages, be excited the benevolent desire of establishing an Infant's school, let it be remembered that if we would supply the most urgent wants of the poor, and spread before them a truly spiritual feast, we must first offer it up in [illegible] sacrifice to the Most High; for whoever [illegible] promoting the best interests of mankind without making the glory of God his first object, is at best a busy trifler, or a good natured enthusiast. Further, if we would do the work of the Lord we must do it in His strength, for all things are of God; would we influence others in schemes of Christian benevolence, we must remember that God must pour into their hearts that most excellent gift of charity; would we train a master to the business of education, he himself must be taught of God; would we bring the children under the influence of the gospel, no one can come to Christ unless the Father draw him. While then every purpose we conceive is directed to God's glory, may we seek direction in every step we have to take, and hallow every measure we adopt by the spirit of prayer.

[Christian Guardian.

AMERICAN EPISCOPAL TESTIMONIES TO THE BIBLE SOCIETY.

Our readers are aware that some individuals among the bishops, the clergy, and the laity of the Episcopal Church in the United States, are strongly opposed to the constitution of the Bible Society; but we rejoice to say, that the great majority are cordially in favour of it. We give, as one illustration among many, the following passages from two recent Episcopal addresses to the conventions of the dioceses of Pennsylvania and Virginia. The bishop of the former, the venerable Dr. White, says: "Of societies not directly connected with our own institutions, the only one that can be properly noticed in this address, on principles heretofore detailed, is the Bible Society of Philadelphia. It continues to be deservedly cherished by the members of our church generally, who, it is to be hoped, will appreciate and aid in the great work now in progress, of providing every destitute family in the State with a Bible; to be received as they may choose, either gratuitously or at a reduced price."

Bishop Moore, of Virginia, remarks: "The Bible Society of Virginia, at one of their last meetings, entered into a resolution to supply every family in this state destitute of a Bible with a copy of the Holy Scriptures in the course of two years. To effect this sacred purpose an address has been published, in which the attention of different ecclesiastical bodies of all denominations of Christians in Virginia has been called to the point; an address which will be put into the hands of such members of the convention as may be disposed to further the design. To enforce the propriety and necessity of the measure, by those arguments of which the subject admits, would be unnecessary in an assembly of Protestant Christians. We all believe the sacred Scriptures to be the word of God, and to contain all things necessary to salvation. 'It is a lamp to our feet, and a light to our paths;' and, in all things essential to the salvation of immortal souls, is so plain, that the wayfaring man, though a fool, need not err therein.' "—*Chr. Obs. Nov.*

"*An old Book.*—An important and interesting discovery in Biblical literature has recently obtained, which will excite the attention of the Christian and man of letters. The Book of Jasher, mentioned 2 Samuel i. 18, and in Joshua x. 13. This ancient book was obtained at an immense expense by [illegible] the most eminent man of his time, from the city of Gazan, in Persia, where it appears to have been preserved from the period of the Jews' return from the Babylonish captivity, having been taken by Cyrus into his own country."

The above item is taken from the [illegible], and is derived from the English Athenæum. The book, if it exists, is about [illegible] years old. It has generally been supposed to be either memoirs of some distinguished man among the Jews, or else a collection of verses, recounting the various miracles wrought by the Almighty in behalf of that people, which the Israelites were accustomed to commit to memory, the better to remember the miracles.—[illegible]

THIS DAY IS PUBLISHED
By Samuel F. Bradford,
No. 118 Chesnut Street, [illegible]
THE CANDIDATE FOR CONFIRMATION'S
SELF-EXAMINER.
Jan. 31.—3t.

Eastern District of Pennsylvania, [illegible]

Be it remembered, that on the [illegible] [illegible]

In conformity to the Act of the Congress of the United States, entitled, "An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies, during the times therein mentioned." And also to the act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the Encouragement of Learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

D. CALDWELL,
Clerk of the Eastern District of Pennsylvania.
January 31.—3t.

MUSIC OF THE CHURCH.

Just published and for sale by William Stavely, No. 99, South Second Street, "A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By Rev. Dr. Wainwright."
November 15.

PULPIT AND READING DESK.

JUST published and for sale by WILLIAM STAVELY, No. 99 *South Second Street*, "A Dialogue between the *Pulpit* and *Reading Desk*, recommended to the serious perusal of the Laity and Clergy of the Episcopal Church. By the Rev. Edward Smith, officiating Minister of the Parish Church of [illegible], the diocese of Down."

The Sixth Volume of The Lady of the Manor, by Mrs. Sherwood, is just published and for sale by William Stavely, No. 99, South Second Street.